IMPRIMATUR,

Liber cui Titulus [A Brief Exposition of the Church-Catechism].

Decemb. 12. 1688.

H. Maurice R^mo in Christo P. D. Wilhelmo Archiep. Cant. à Sacris.

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A BRIEF

EXPOSITION

OF THE

Church-Catechiſm.

WITH

Proofs from SCRIPTURE.

By JOHN WILLIAMS, D. D.
Rector of St. *Mildred's Poultrey*, and St. *Mary-Cole, London.*

The Sixth Edition.

LONDON:

Printed by *R. Roberts* for the Author: And are to be Sold by *Ri. Chiſwell*, at the *Roſe* and *Crown* in St. *Paul's* Church-Yard. MDCXCVI.

EXPOSITION

OF THE

Church-Catechism;

WITH

To his Loving Friends and Pariſhioners, the Inhabitants of St. *Mildred's Poultrey*, and St. *Mary-Cole-Church, London.*

AMong the ſeveral Offices belonging to the Miniſtry, there is none more uſeful, and yet none ordinarily more neglected than that of Catechiſing. None more neglected through the careleſsneſs of Parents and Maſters of Families; None more uſeful as its a

way of Inſtruction ſuited to the Capacity of that Age which moſt of all needs it, and upon whoſe early inſtructions in Piety, moſt of their own future well doing doth depend.

This all Ages have been ſenſible of; and accordingly as the Primitive Church took care in this matter; ſo our Church hath had a ſpecial regard to it, by compoſing a ſhort, plain and uſeful Catechiſm, and obliging both the Guides of Souls to inſtruct their Flocks in it, and admoniſhing and requiring (in its Rubricks and Canons) the people to attend it. In proſecution of

this

this ſo excellent a Deſign, according to my ability, I firſt drew up, and now publiſh this ſhort Expoſition; beſeeching Almighty God, the Giver of every good Gift, to proſper this and all my Labours amongſt you, to his Glory, and to your ſpiritual and everlaſting Good; which is the hearty and daily Prayer of

Your moſt Affectionate Friend,

John Williams.

A BRIEF EXPOSITION OF THE Church-Catechiſm.

A Catechiſm, *that is to ſay*, an Inſtruction to be learned of every Perſon, before he be brought to be Confirmed by the Biſhop.

PART I.

Of the Baptiſmal Vow.

Q. WHAT is your Name?

A. N. or M.

Q. Why is the Queſtion firſt asked, *What is your Name?*

A. To put me in mind of the Faith I profeſſed at my Baptiſm, when I firſt received my Chriſtian Name.

Q. Who gave you this Name?

A. My God-Fathers, and God-Mothers in my Baptiſm, wherein I was made a Member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven?

Q. Why is it asked, *Who gave you this Name?*

A. To mind me of the Duty I then promiſed by my God-Fathers to perform.

Q. Why was your Chriſtian Name given to you in *Baptiſm?*

A. Becauſe I was then dedicated to Chriſt, and taken into Covenant with him. For the like reaſon the proper Name was given at Circumciſion; as to *Iſaac*, *Gen.* 21. 3, 4. to *John Baptiſt*, *Luke* 1. 59. to our Saviour, *Luke* 2. 21.

Q. Why was your Name given you by *God-Fathers?*

A. As according to the Ancient Practice in the *Jewiſh* (*a*) and Chriſtian Church, they became Witneſſes and Sureties for my better performing what was then requir'd of me (*b*). (*a*) *Iſa.* 8. 2, 3. (*b*) 1 *Pet.* 3. 21.

Q. What are the privileges you receive, and are admitted to by Baptiſm?

A. The Privileges are three; as I was thereby made, 1. A Member of Chriſt: 2. The Child of God: 3. An Inheritor of the Kingdom of Heaven.

Q. Why are you ſaid to be *made* a Member of Chriſt; a Child of God? *&c.*

A. Becauſe I was not ſo born (*a*), but *made* by Baptiſm, (*b*). (*a*) John 1. 12, 13. *As many as received him, to them he gave power* [privilege] *to become the Sons of God, —— who were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* (*b*) John 3. 5, 6. *Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit.*

Q. What is it to be a *Member of Chriſt?*

A. 'Tis to be a Member of Chriſt's Church:

1 Cor.

1 Cor. 12. 12. *As the Body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo is Chriſt*, or the Chriſtian Church. *Verſe* 27. *Ye are the body of Chriſt, and members in particular.*

Q. Why is a Member of Chriſt's Church ſaid to be *a Member of Chriſt?*

A. Becauſe the Church is the Myſtical Body of Chriſt (*a*), and Chriſt is the Head (*b*) of that Body. (*a*) Epheſ. 1. 22, 23. *The Church, which is his body.* (*b*) Epheſ. 5. 23. *Chriſt is the head of the Church.*

Q. What is it to be *a Child of God?*

A. 'Tis to be in Covenant with God. So the *Jews* were *the Children of God* (*a*), and *of the Covenant* (*b*): (*a*) *Deut.* 14. 1. (*b*) *Acts* 3. 25.

Q. Why are you firſt ſaid to be *a Member of Chriſt*, and then *a Child of God?*

A. Becauſe 'tis through Chriſt I was made a Child of God: Epheſ. 1. 5. *Having predeſtinated us unto the adoption of children, by Jeſus Chriſt to himſelf.*

Q. What is it to be *an Inheritor of the Kingdom of Heaven?*

A. 'Tis to be ſo by promiſe. Thus we are ſaid to *have* what God has promiſed, and which we have a title to upon that Promiſe: John 3. 36. *He that believeth on the Son, hath everlaſting life.*

Q. What did your God-Fathers and God-Mothers then for you?

A. They did promiſe and vow three things in my Name: Firſt, That I ſhould renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the Fleſh. Secondly, That

I ſhould believe all the Articles of the Chriſtian Faith. And Thirdly, That I ſhould keep God's Holy Will and Commandments, and walk in the ſame all the days of my life.

Q. What are you obliged to *renounce*?

A. The three ſpiritual Enemies to my preſent welfare and future happineſs.

Q. What are they?

A. The Devil, the World, and the Fleſh.

Q. What is it to *renounce* them?

A. 'Tis inwardly to deteſt, and actually to reject them, *ſo as not to follow nor be led by them.*

Q. What is the Devil?

A. The Devil is the Name of all the Fallen and loſt Angels (*a*), of which one is the Prince (*b*): (*a*) 2 Pet. 2. 4. *God ſpared not the angels that ſinned, but caſt them down to hell.* (*b*) Mat. 12. 24, 27. *Beelzebub the prince of the Devils.* Mat. 25.41. *The devil and his angels.*

Q. Why are you in the firſt place requir'd to *renounce the devil?*

A. Becauſe he is an irreconcilable (*a*) Enemy to our Saviour (*b*), and a very dangerous Enemy to us (*c*). (*a*) 2 Cor. 6. 15. *What concord hath Chriſt with Belial?* (*b*) Revel. 12. 7. *There was war in heaven, Michael and his angels fought againſt the dragon, and the dragon fought and his angels.* (*c*) 1 Pet. 5. 8. *Your adverſary the devil as a roaring lion, walketh about, ſeeking whom he may devour.*

Q. What is meant by *the Works of the Devil?*

A. All Sin: 1 John 3. 8. *The Son of God was manifeſted that he might deſtroy the works of the devil.*

Q. Why is Sin call'd *the work of the Devil?*

A. Be-

A. Becauſe he firſt ſinned *(a)*, then ſeduced men to ſin *(b)*, and doth ſtill tempt to it *(c)*: *(a)* 1 Joh. 3. 8. *He that committeth ſin is of the devil: for the devil ſinneth from the beginning.* *(b)* 2 Cor. 11. 3. *The Serpent beguiled Eve through his ſubtilty.* *(c)* Eph. 6. 11. 12. *Put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, and powers, and ſpiritual wickedneſs,* &c.

Q. What is the ſecond Enemy you are to renounce?

A. This wicked world (a), with its *pomps and vanity: (a)* Gal. 1. 4. *Who gave himſelf for our ſins, that he might deliver us from this preſent evil world.*

Q. Why do you call it, *this wicked world?*

A. Not from any evil in the world it ſelf, (for it was made very good *(a)*: but becauſe of the evil it tempts to *(b)*; and the evil uſe its put to by bad Men: *(a)* Gen. 1. 31. *God ſaw every thing that he had made; and behold it was very good.* *(b)* 1 Joh. 2. 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* James 4. 1, 2, 4.

Q. What is meant by *Pomps?*

A. Honour and worldly Glory. *Acts* 25. 23. *Agrippa came with great pomp.*

Q. What is it to renounce *the Pomps* of this World?

A. It's to refrain from all immoderate deſires after the Honour and Glory of the World, and from all Pride and Oſtentation in what any one enjoys of it: 1 John 2. 16. *The pride of life is not of the Father, but is of the world.* Phil. 2, 3. *Let nothing be done through vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves.*

Q. What do you understand by the *Vanity* of this world, which you are to renounce?

A. Covetousness (*a*), call'd the *lust of the eye*, 1 John 2. 16. (*a*) Eccles. 4. 7, 8. *I saw vanity under the Sun; there is one alone, and there is not a second, yea he hath neither child nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches*, &c. 1. Tim. 6. 9, 10. *They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts*, &c.

Q. What is the third Enemy you are to renounce?

A. The sinful lusts of the Flesh. 1 John. 2. 16.

Q. What do you understand by the *sinful lusts of the flesh?*

A. All unlawful Pleasures to which we are provoked by our sensual Inclinations; such as Uncleanness, Drunkenness, *&c.* Gal. 5. 19, 21. *The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness*, &c.

Q. What is the second Duty you were in your Baptism obliged to perform?

A. To believe all the Articles of the Christian Faith.

Of this see the **Belief.**

Q. What is the third Duty then required of you?

A. To keep God's holy Will and Commandments, and to walk in the same all the days of my life.

Of this see the **Decalogue.**

Q. Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

A. Yes verily, and by God's help so I will; And I heartily thank our Heavenly

Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour: And I pray unto God to give me his Grace, that I may continue in the same unto my life's end.

Q. Why do you think your self bound thus *to believe and do* what they promised for thee?

A. Because what was then promised, was in my name, and by Proxies and Sureties that acted in my stead.

Q. Are you resolved to do according to what they promised for you?

A. Yes, *by God's help*, or else I must expect to forfeit the blessings belonging to that state, which I was then called and admitted into. *Heb.* 2. 3. *How shall we escape if we neglect so great salvation?*

Q. What is that State?

A. A state of Salvation.

Q. Why do you call it a *State of Salvation?*

A. Because I have thereby all the means necessary to Salvation, *Rom.* 1. 16. *The Gospel is the power of God unto salvation to every one that believeth*, 2 Tim. 3. 15. *From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation.*

Q. How came you into this State?

A. Our heavenly Father called me to it through Jesus Christ, and instated me into it by Baptism. Tit. 3. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.*

Q. How do you think to be enabled to do, and to continue in the performance of what was then required?

A. I depend upon the Grace of God (*a*) to prevent (*b*), assist (*c*), and confirm (*d*) me in it: (*a*) 2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.* Phil. 2. 13. *It is God which worketh in you (b) both to will (c) and to do.* (*d*) Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it,* &c.

Q. How do you think to obtain God's Grace?

A. I will *pray unto God* for it, *Luke* 11. 9, 10, 13. *Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you,* &c. *If ye being evil know how to give good gifts unto your children; how much more will your heavenly Father give the holy Spirit to them that ask him?*

PART II.

Of the Creed or Belief.

Q. WHAT was the second Duty undertaken in your Name?

A. That I should believe all the Articles of the Christian Faith.

Q. What do you mean by *the Christian Faith?*

A. The Doctrine revealed by Christ, and contained in the Holy Scripture. Acts 24. 24. *Felix heard Paul concerning the Faith in Christ,* or the Christian Doctrine.

Q. What do you mean by the *Articles* of the Christian Faith?

A. I thereby mean such Points of Christian Doctrine, as are most necessary to be believed, and which are called, *The Principles of the Doctrine of Christ,* Heb. 6. 1.

Q. Where

Q. Where are thoſe *Articles* briefly contained?

A. In the *Apoſtles Creed.*

Q. Why is it called the *Apoſtles Creed?*

A. Partly becauſe of the Apoſtolical Doctrine contained in it; and partly, becauſe it was in the main Branches of it compoſed in or near the Apoſtolical times; as we read of a *form of ſound words*, 2 Tim. 1. 13.

Q. Rehearſe the Articles of thy Belief.

A. I believe in God the Father Almighty, Maker of Heaven and Earth. 2. And in Jeſus Chriſt his only Son our Lord. 3. Who was conceived by the Holy Ghoſt, Born of the Virgin Mary. 4. Suffered under Pontius Pilate, was crucified, dead and buried, He deſcended into Hell. 5. The third day He roſe again from the Dead. 6. He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty. 7. From thence He ſhall come to judge the Quick and the Dead. 8. I believe in the Holy Ghoſt. 9. The Holy Catholick Church, the Communion of Saints. 10. The Forgiveneſs of Sins. 11. The Reſurrection of the Body. 12. And the life everlaſting. Amen. *The Creed.*

Q. What

Q. What doſt thou chiefly learn in theſe Articles of thy Belief?

A. Firſt, I learn to believe in God the Father, who hath made me and all the World.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghoſt, who ſanctifieth me, and all the elect People of God.

Q. What do you obſerve from theſe three parts, into which the Creed is divided?

A. 1. I obſerve a diſtinction of Perſons; the Father, the Son, and the Holy Ghoſt.

2. A Unity of Eſſence, or Sameneſs of Nature; the Father is God, the Son is God, and the Holy Ghoſt is God.

3. A difference of Offices or Operations; the Father *Creates*, the Son *Redeems*, and the Holy Ghoſt *Sanctifieth*.

Article 1. *I believe in God*

Q. What doth the firſt Branch of the Creed reſpect?

A. God the Father, and his Work of Creation.

Q. What is *God*?

A. God is an Infinite (*a*), Eternal (*b*), and Incomprehenſible Being (*c*), having all Perfection in and of himſelf (*d*). (*a*) 1 Kings 8. 27. *Behold, the heaven, and heaven of heavens cannot contain thee.* (*b*) Pſalm 90. 2. *From everlaſting to everlaſting, thou art God.* (*c*) Job 11. 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?* (*d*) Exod. 3. 14. *I am that I am.*

The Father

Q. How is God ſaid to be a *Father*?

A. 1

A. 1. As he created all things. 1 Cor. 8. 6. *God the Father, of whom are all things.*

2. As he is the Father of Chriſt. 2 Cor. 1. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt.*

Q. What do you underſtand by *Almighty?* *Almighty.*

A. 1. That God hath all power in himſelf, without deriving it from any other (*a*), and that all Power is derived from him (*b*). (*a*) Pſalm 62. 11. *Power belongeth unto God.* (*b*) 2 Chron. 20. 12. *O our God, we have no might---but our eyes are upon thee.*

2. That he hath the Power of doing all things. Matth. 19. 26. *With God all things are poſſible.*

Q. Are there not ſome things impoſſible to God?

A. Nothing, but what either is inconſiſtent with his Nature; or elſe, what in the Nature of it implies a Contradiction.

Q. What are thoſe things which are inconſiſtent with the Nature of God?

A. 1. Such things as are Evil. Hab. 1. 13. *Thou canſt not look on iniquity.* Tit. 1. 2. *God that cannot lie.*

2. Such as imply Infirmity, as to be Ignorant, or Mortal. Heb. 4. 13. *Neither is there any Creature that is not manifeſt in his ſight: but all things are naked and opened unto the eyes of him with whom we have to do.*

Q. What are the things which in their Nature imply a Contradiction?

A. Such as theſe; To be, and not to be, at the ſame Time; To be a Wafer, and the Body of Chriſt; To be one diſtinct Body, and yet to be many Bodies, as in the Hoſt: That the Body of Chriſt ſhould be in Heaven, and yet at the ſame time be in the Earth.

Q. What is meant by *Heaven* and *Earth?* *Maker of heaven and earth.*

A. The World and all things that are therein. *Gen.* 1. 1. *In the beginning God created the heaven and the earth.* Acts 17. 24.

Q. Of

Q. Of what did God make the World?

A. Out of nothing. Heb. 11. 3. *The things which are ſeen, were not made of things which do appear.*

Q. How is the World preſerved?

A. By the ſame Divine Power that made it. Nehem. 9. 6. *Thou haſt made the heaven, the heaven of heavens, with all their hoſt, the earth and all things that are therein, the ſeas and all that is therein; and thou preſerveſt them all.*

Article 2. *And in Jeſus Chriſt,*

Q. What doth the ſecond Branch of the Creed reſpect?

A. God the Son, and his Work of Redemption.

Q. What is declared in this Branch?

A. 1. The Perſon of our Redeemer. 2. His Humiliation. And 3. Exaltation.

Q. How is our Redeemer deſcribed?

A. By his Names and Relations.

Q. By what Names is the Son of God call'd in Scripture?

A. The *Word*, *Jeſus*, *Chriſt*.

Q. How doth the name *Word* belong to him?

A. It belongs to him as he was in being before he came into the World. John 1. 1. *In the beginning was the Word.* Col. 1. 17. *He is before all things.*

Q. For what reaſon was the Name *Word* given to him?

A. As he came from God (*a*), and as by him the Father declared his Will to the World (*b*). (*a*) John 16. 28. *I came forth from the Father.* (*b*). John 17. 8. *I have given unto them the words which thou gaveſt me.*

Q. How doth the name *Jeſus* belong to him?

A. It was his proper name, which was given him

him by God's appointment (*a*), and by which he was known amongſt men (*b*). (*a*) Matth. 1. 21. *Thou ſhalt call his name Jeſus.* (*b*) John 9. 11. *A man that is called Jeſus.* Luke 2. 21.

Q. What doth the Name *Jeſus* ſignify?

A. It ſignifies a *Saviour.*

Q. Why was he called *Jeſus?*

A. Becauſe he was to *ſave his people from their ſins,* Mat. 1. 21. *This is a faithful ſaying, and worthy of all acceptation, That Chriſt Jeſus came into the world to ſave ſinners.* 1 Tim. 1. 15.

Q. How doth the name *Chriſt* belong to him?

A. As he was the *Meſſias* or Chriſt propheſied of in the *Old Teſtament.* Dan. 9. 25, 26. *Meſſiah the Prince,* —— *Meſſiah ſhall be cut off, but not for himſelf.* John 20. 31. *Theſe are written, that ye might believe that Jeſus is the Chriſt.*

Q. What doth the Word *Chriſt* ſignify?

A. It's the ſame with *Meſſiah,* and ſignifies Anointed, John 1. 41. *The Meſſias, which is, being interpreted, the Chriſt,* or *the Anointed*; as 'tis in the Margin.

Q. Why was He called *the Chriſt,* or Anointed?

A. Becauſe he was in a ſpiritual manner to perform the Offices belonging to God's Anointed (*a*), to Kings, (*b*) Prieſts (*c*), and Prophets (*d*). (*a*) *Pſalm* 105. 15. (*b*) 1 *Kings* 1. 34. (*c*) *Ex.* 40. 13. (*d*) 1 *Kings* 19. 16.

Q. How was he a *King?*

A. As he was to govern his Church, Eph. 1. 22. *He hath put all things under his feet, and gave him to be the head over all things to the Church.*

Q. How was he a *Prieſt?*

A. As he did make an atonement (*a*), intercedes for (*b*), and bleſſes (*c*) his Church. (*a*) Rom. 5. 11.

We

We joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement. 1 John 2. 2. 3. (*b*) Heb. 7. 25. *He ever liveth to make interceſſion for them.* (*c*) Acts 3. 26. *God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.*

Q. How was he a *Prophet?*

A. As he was to teach his Church, which he did in his Perſon (*a*), and by his Spirit (*b*), Word (*c*) and (*d*) Miniſtry. (*a*) Iſa. 61. 1. *The Lord hath anointed me to preach good tidings unto the meek,* &c. Luke 4. 18. (*b*) John 14 26. *The comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things,* (*c*) 1 Pet. 1. 25. *The word of the Lord endureth for ever: And this is the word which by the Goſpel is preached unto you.* 2 Cor. 5. 19, 20, (*d*) Matt. 28. 19, 20. *Go ye therefore and teach* [Diſciple] *all nations,* — *teaching them to obſerve all things, whatſoever I have commanded you.* Epheſ. 4. 11. Gal. 6. 6.

Q. How was Chriſt *anointed?*

A. He was anointed with the Holy Ghoſt (*a*), which he received without meaſure (*b*). (*a*) Acts 10. 38. *God anointed Jeſus of Nazareth with the Holy Ghoſt.* (*b*) John 3. 34. *God giveth not the Spirit by meaſure unto him.* Col. 1. 19.

Q. What are the *Relations* Chriſt is deſcribed by in the *Creed?*

A. They are two: The one referring to God, the Father, as he is his *only Son*; the other to us, as *our Lord.*

lis Only on.

Q. How is *Chriſt* the *only Son* of God?

A. As he derived his Eſſence from the Father. Heb. 14, 5. *Made ſo much better than the angels, as he hath by inheritance obtained a more excellent*

Name

Name than they; for unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee.

Q. How is Chriſt ſaid to be *our Lord?* Our Lord.

A. 1. By Creation. John 1. 3. *All things were made by him.* Col. 1. 15, 16.

2. By Redemption and Purchaſe. 1 Pet. 1. 18,19. *Ye were not redeemed with corruptible things, Silver and Gold —but with the precious blood of Chriſt.* 1 Cor. 8. 6. 1 Cor. 6. 20.

Q. What do you obſerve in Chriſt's Humiliation?

A. His Incarnation and Paſſion.

Q. How was Chriſt the Eternal *Word* made Man?

A. By the union of the Human Nature to the Divine in one Perſon. John. 1. 14. *The Word was made fleſh.* Heb. 2. 14, 16.

Q. How was this accompliſhed?

A. By the powerful Operation of the Holy Ghoſt. Luke 1. 35. *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee.*

Q. Why was Chriſt thus formed and conceived by the Power of the Holy Ghoſt, and not by the ordinary way of Generation? Article 3. *Who was conceived by the Holy Ghoſt,*

A. That he might aſſume our Nature without the depravation of it. Luke 1. 35. — *Therefore that Holy thing which ſhall be born of thee, ſhall be called the Son of God.* Heb. 10. 5.

Q. Whence was his bodily Subſtance derived?

A. From the Body of the Virgin *Mary*; therefore he is ſaid to be *the ſeed of the woman,* Gen. 3. 15. and to be *made of a woman,* Gal. 4. 4. *Born of the Virgin Mary;*

Q. Why was Chriſt born of a Virgin?

A. 1. For the Sacredneſs of it, Luke 1 35. *That Holy thing which ſhall be born of thee.* 2. For

2. For the fulfilling of the Prophecy, Isa. 7. 14. *The Lord himself shall give you a sign, Behold a Virgin shall conceive and bear a Son.* Matt. 1. 23.

3. To shew the Power of God. Luke 1. 35. *The power of the highest shall overshadow thee; therefore also, that holy thing which shall be born of thee, shall be called the Son of God.*

Q. Why did Christ thus become Man?

A. To fit Him for the full discharge of his Office, as a Mediator; so that he might die (*a*), and being one of the same Nature with those He died for, might redeem all Mankind (*b*), (*a*) Heb. 2. 9, 17. *Jesus was made a little lower than the angels, for the suffering of death.* (*b*) 1 Tim. 2. 5. 6.

Article 4. *Suffered*

Q. For what Reason did our Saviour suffer death?

A. That he might become a Sacrifice (*a*), and by the shedding of his Blood might make an Atonement for Sin (*b*). (*a*) Heb. 9. 26. *He put away sin by the sacrifice of himself.* (*b*) 1 John 2. 2. *He is the propitiation for our sins.*

Under Pontius Pilate,

Q. Why is Christ said to *suffer under* Pontius Pilate?

A. To signify the time of his Death, and therein the accomplishment of the Prophecies concerning it. Acts 3. 18. *These things which God before had shewed by the the mouth of his Prophets, that Christ should suffer, he hath so fulfilled.*

Q. Who was *Pontius Pilate*?

A. The Governor of *Judea* under *Tiberius* the *Roman* Emperor. *Luke* 3. 1. *Matt.* 27. 2.

Was Crucified.

Q. What was the Death our Saviour suffered for us?

A. It was the Death of the Cross. *Matt.* 27. 35.

Q. What was the Death of the Cross?

A. 1.

A. 1. It was very grievous for the Pain. Thence our Saviour is ſaid to have *endured the Croſs*, Heb. 12. 2.

2. It was infamous, and a Puniſhment of the vileſt Malefactors. Matt. 27. 38. *Then were there two thieves crucified with him.* Thence he is ſaid to have *deſpiſed the ſhame*, Heb. 12. 2.

3. It was accounted an accurſed Death. Gal. 3. 13. *Being made a curſe for us; for it is written, Curſed is every one that hangeth on a tree.* Deut. 21. 23.

Q. Why is it ſaid our Saviour *died*, after he was crucified? *Dead,*

A. To ſhew that his Body, when he was alive, was vitally united to his Soul. Luke 23. 46. *He gave up the Ghoſt.*

Q. Why is it ſaid that our Saviour after he died, was *buried*? *And Buried.*

A. 1. To ſhew the certainty of his Death. John 19. 40, 41, 42. *In the place where he was crucified,--there was a Sepulchre,--there laid they Jeſus.*

2. To ſhew that our Saviour's Body was decently interr'd; whereas they that were crucified were not wont to be buried.

3. To teſtify the loweſt act of abaſement. Iſa. 53. 9. *He made his Grave with the wicked*, &c.

4. To give teſtimony to the truth of his Reſurrection. Acts 13. 29, 30. *They took him down from the tree, and laid him in a Sepulchre: But God raiſed him from the dead.*

Q. How was the Soul of Chriſt diſpoſed of, after its Separation from the Body?

A. He is ſaid to be in *Hell (a)*, to go to *Paradiſe (b)*, or the *Third Heaven (c)*. (*a*) Acts 2. 27, 31. *Thou wilt not leave my Soul in Hell.* (*b*) Luke 23. 43. *He deſcended into Hell.*

23. 43. *To day ſhalt thou be with me in Paradiſe.* (c) 2 Cor. 12. 2, 3, 4.

Q. What is here meant by *Hell?*

A. It ſignifies a ſtate of Separation. Acts 2.27. *Thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee Corruption*; that is, the Soul and Body of Chriſt ſhould not be ſo long ſeparated, but that before the Body ſhould corrupt, both Soul and Body ſhould be re-united.

Q. Why was not our Saviour to continue in that State?

A. Becauſe Death was not to have *Dominion over him*, Rom. 6. 9.

Q. But may not Hell be underſtood here of the ſtate of the damned?

A. It has been an ancient Opinion, that Chriſt did then locally deſcend into Hell, to triumph over the Devil and his Angels.

Q. What do you obſerve in our Saviour's *Exaltation?*

A. 1. His Reſurrection. 2. His Aſcenſion. 3. His Glorification. 4. His coming to Judgment.

Q. What is the firſt Branch?

A. His Reſurrection.

Q. What is the *Reſurrection* of Chriſt?

Article 5. *The third day he roſe again from the dead.*

A. 'Tis the Re-union of the ſelf-ſame Soul to the ſelf-ſame Body. Luke 24. 39. *Behold my hands and my feet, that it is I my ſelf.*

Q. When did our Lord riſe?

A. On the third day after he died, which was then the firſt day of the Week, and was thence called the *Lord's-day*, Rev. 1. 10.

Q. Why did Chriſt riſe the *third Day*?

A. 1. To fulfil what the Scripture (*a*) and he himſelf had foretold (*b*). (*a*). Pſalm 16. 10. *Thou*

wilt

wilt not ſuffer thine holy One to ſee corruption. (*b*) Matt. 16. 21. *From that time forth, Jeſus began to ſhew unto his Diſciples, how that he muſt go unto Jeruſalem,— and be killed, and be raiſed again the third day.*

2. It was that his Body might not corrupt (*a*), as in the courſe of Nature it would have done, had it lain longer in the Grave (*b*). (*a*) Pſalm 16. 10. (*b*) John 11. 39. *By this time he ſtinketh: for he* [Lazarus] *hath been dead four days.*

Q. Of what Importance is this Article of Chriſt's *Reſurrection*?

A. 1. It confirms whatever he ſaid, did, or undertook for. Rom. 8. 34. *Yea, rather that is riſen again.*

2. It's a pledge and aſſurance of our Reſurrection. Rom. 8. 11. *He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies,* &c.

3. It's a full demonſtration of our Saviour's Victory over Death. Rom. 6. 9. *Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.*

Q. What is the ſecond Branch in our Saviour's Exaltation?

A. His Aſcenſion.

Article 6. *He Aſcended into Heaven.*

Q. After what manner did our Saviour *aſcend into Heaven?*

A. He aſcended Bodily, Locally, Viſibly (*a*), and Triumphantly (*b*). (*a*) Acts 1. 9. *While they beheld, he was taken up.* (*b*) Epheſ. 4. 8. *When he aſcended up on high, he led captivity captive.*

Q. What is the third Branch?

A. His Glorification, or Sitting at the Right Hand of God.

And ſitteth on the right hand of God,

Q. Was Chriſt to abide Bodily in Heaven?

A. Yes, till the end of the World Acts 3. 21. *Whom the heaven muſt receive, until the times of reſtitution of all things.*

Q. How is this Phraſe, *The right hand of God*, to be underſtood?

A. Figuratively; for *God is a ſpirit* (*a*), and hath no Body, nor parts of it (*b*). (*a*) John 4. 24. (*b*) Luke 24. 39. *A Spirit hath not Fleſh and Bones.*

Q. What doth *the right hand of God* ſignify in a Figurative ſenſe?

A. 1. It ſignifies Power. Luke 22. 69. *Hereafter ſhall the Son of man ſit on the right hand of the power of God.*

2. Dignity. Heb. 1. 3, 4. *He ſat down on the right hand of the Majeſty on high: being made ſo much better than the angels*, &c.

3. Dominion. Acts 2. 34, 35. *The Lord ſaid unto my Lord, Sit thou on my right hand, until I make thy foes thy footſtool.*

Q. What doth *ſitting* at the right hand of God ſignify?

A. It ſignifies the full Poſſeſſion of that Power, Dignity and Dominion. Heb. 10. 12. *This man after he had offered one Sacrifice for ſins, for ever ſat down on the right hand of God.*

Q. What doth Chriſt do at *the right hand of God*?

A. He appears in the preſence of God for us (*a*), as our Mediator (*b*), Interceſſor (*c*), and Advocate (*d*). (*a*) Heb. 9. 24. *Chriſt is entred---into Heaven it ſelf, now to appear in the preſence of God for us.* (*b*) 1 Tim. 2. 5. (*c*) Rom. 8. 34. (*d*) 1 John 2. 1.

Q. What is the ground of his *Mediation*?

A. 1. That he is God (*a*) Man (*b*), partaker of the nature of both. (*a*) Heb. 4. 14. *A High Prieſt--- Jeſus the Son of God.* (*b*) 1 Tim. 2. 5. *There is one Mediator between God and Men, the Man Chriſt Jeſus.*

2. That he pleads for us in the Virtue and Merit of his own Blood. Heb. 9. 12. *By his own Blood he entred*

entred in once into the holy place, having obtained eternal Redemption for us.

Q. Is Chriſt the alone Mediator?

A. There is one Mediator between God and Men, the Man Chriſt Jeſus. 1 Tim. 2. 5.

Q. Why is Chriſt the alone Mediator?

A. 1. Becauſe he alone is partaker of both Natures, God-Man.

2. Becauſe he can only plead for us, that made an Atonement by his Blood. 1 Tim. 2. 5, 6. *There is one Mediator between God and Men, the Man Chriſt Jeſus, who gave himſelf a ranſome for all.* Rom. 8. 34.

The Father Almighty.

Q. Why is the Phraſe, *Father Almighty*, added to this Article?

A. 'Tis to ſignify, that Chriſt, as our Mediator, is inveſted by the Father with the fulneſs of Authority, Power, and Dominion, in recompence of that Humiliation he ſubmitted to. Acts. 5. 30, 31. *Jeſus whom ye ſlew and hanged on a tree; him hath God exalted with* [to] *his right hand, to be a Prince and a Saviour.* Phil. 2. 7, 8, 9.

Article 7. *From thence he ſhall come to judge the Quick and the Dead.*

Q. What is the Fourth Branch of Chriſt's Exaltation?

A. His coming to Judgment. Acts 17. 31. *He will judge the world in righteouſneſs by that man whom he hath ordained,* &c.

Q. Whence ſhall he come?

A. From Heaven. 1 Theſ. 4. 16. *The Lord himſelf ſhall deſcend from Heaven,* &c. *Matt.* 25. 31.

Q. Whom ſhall he judge?

A. All Men, *the Quick*, who now are, or hereafter ſhall be; and the *Dead.* Acts 10. 42. *It is he who was ordained of God to be the judge of Quick and Dead.*

Q. For what ſhall he judge them?

A. For all things *(a)*, whether Secret *(b)*, or

Open. (*a*) 2 Cor. 5. 10. *We muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* (*b*) Eccleſ. 12. 14. *God ſhall bring every work into judgement, with every ſecret thing*, &c.

Article 8. *I believe in the Holy Ghoſt.*

Q. What is the *Holy Ghoſt?*

A. The Third Perſon in the Sacred Trinity, 1 John 5. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt.*

Q. Why is he called the *Holy Ghoſt?*

A. Becauſe of his Office, which is, in Chriſt's ſtead, to gather, ſanctify, and govern the Church. Eph. 5. 25, 26. *Chriſt loved the Church, and gave himſelf for it; that he might ſanctify and cleanſe it, with the waſhing of water by the word*, &c. Tit. 3. 4, 5. *The kindneſs and love of God our Saviour toward man appeared---according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the holy Ghoſt.*

Article 9. *The Holy Catholick Church.*

Q. What doth the Word *Catholick* ſignify?

A. It ſignifies *Univerſal.*

Q. What is the *Catholick Church?*

A. It's the whole Society of Chriſtians diſperſed over all the World, as they are gathered under one Head, Chriſt Jeſus. Col. 1. 18. *He is the head of the Body, the Church.*

Q. Why is the term *Catholick* applied to the *Chriſtian* Church?

A. To diſtinguiſh it from the *Jewiſh* Church, which was confined to one Nation (*a*), whereas the *Chriſtian* Church is extended to all Nations (*b*). (*a*) Pſalm 147. 19, 20. *He ſheweth his word unto Jacob*, &c. *he hath not dealt ſo with any nation.* (*b*) Matth. 28. 19. *Go ye, teach all nations.* 1 Cor. 12. 13.

Q. Can

Q. Can any particular Church, as that of *Rome*, be called the *Catholick Church?*

A. No; no more than the City of *Rome* is the whole World.

Q. How is the Church ſaid to be *Holy?*

A. As the *Jews* were ſaid to be a *Holy Nation* (*a*), by being taken into Covenant with God, and as we are under the obligation of being holy (*b*). (*a*) Exod. 19. 6. (*b*) 1 Theſ. 4. 7. *God hath called us unto holineſs.*

Q. What are the privileges belonging to the *Catholick Church?*

A. They are four: 1. The Communion of Saints: 2. The Forgiveneſs of Sins: 3. The Reſurrection of the Body: 4. Life everlaſting.

Q. What is the firſt Privilege?

A. Communion of Saints: 1 John 1. 3. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* V. 7. *If we walk in the light as he is in the light, we have fellowſhip one with another.* *The Communion of Saints.*

Q. How is the word *Saints* to be underſtood?

A. 'Tis in a large ſenſe to be underſtood of all thoſe that are viſible Members of Chriſt's Church. Rom. 1. 7. *To all that be at Rome,* &c. *called to be Saints*; that is, Chriſtians.

Q. In what doth this Communion conſiſt?

A. It conſiſts in two things: 1. In a Fellowſhip in the Ordinances of Divine Worſhip (*a*), and 2. Of Charity one towards another (*b*). (*a*) Acts 2. 42. *They continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in breaking of bread, and in prayers.* (*b*) 1 Cor. 12. 26, 27. *Whether one member ſuffer, all the members ſuffer with it,* &c.

Q. What is the ſecond privilege belonging to the Church?

Article 10 *The Forgiveness of Sins,*

A. Forgiveness of Sins. Rom. 4. 7. *Blessed are they whose iniquities are forgiven.*

Q. What is *Sin?*

A. Its *the transgression of the Law* of God. 1 Joh. 3, 4.

Q. What is the punishment due to Sin?

A. Death, Temporal (*a*) and Eternal (*b*). (*a*) Rom. 5. 12. *By one man* [Adam] *sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.* (*b*) Rom. 6. 23. *The wages of Sin is death.* Matt. 25. 46. *These shall go away into everlasting punishment.*

Q. What is *the forgiveness of Sin?*

A. 'Tis God's not imputing it in the punishment. Rom. 4. 7, 8. *Blessed are they whose iniquities are forgiven.*—— *Blessed is the man to whom the Lord will not impute sin.* Rom. 5. 13.

Q. Upon what terms is Sin forgiven?

A. Upon our Faith and Repentance. Acts 26. 17, 18. *I send thee to open their eyes, and to turn them from darkness to light*, &c. *that they may receive forgiveness of Sins*, &c. *by faith that is in me.*

Q. By what means is God thus reconciled to sinful man?

A. 'Tis through Christ. Ephes. 4. 32. *God for Christ's sake hath forgiven you.*

Artic. 11. *The Resurrection of the Body,*

Q. What is the third Privilege belonging to the Church?

A. The Resurrection of the Body.

Q. What do you understand by the *Resurrection of the Body?*

A. That the Body shall be raised out of the dust (*a*); and being again united to the Soul, shall be glorious (*b*), and immortal (*c.*) (*a*) 1 Cor. 15. 36. *That which thou sowest is not quickned, except it die*, &c. (*b*) Phil. 3. 21. *Who shall change our vile body, that*

that it may be fashioned like unto his glorious Body. (c) 1 Cor. 15. 53. *This mortal must put on immortality.*

Q. What is the fourth Privilege? Articl. 12 *The Life everlasting*

A. *Everlasting Life.*

Q. What is implied in that?

A. A State of most perfect happiness, which consists in the perfection of our Natures (a), and in the enjoyment of God (b). (a) Matt. 22. 30. *In the resurrection,* &c. *they are as the angels of God in Heaven.* (b) Psal. 16. 11. *In thy presence is fulness of joy, at thy right hand there are pleasures for evermore.*

PART III.

Of the Decalogue, *or Ten Commandments.*

Q. WHAT was the third thing promised in your Name at your Baptism? *The Decalogue.*

A. *That I should keep God's holy Will and Commandments, and walk in the same all the days of my life.*

Q. What are the Characters of true Obedience that you collect from hence?

A. 1. 'Tis universal, a *keeping God's holy Will and Commandments.* Psalm 119. 6. *Then shall I not be ashamed, when I have respect to all thy Commandments.*

A. 2. 'Tis a course of Obedience, *a walking in the same.* 1 Kings 6. 12. *If thou wilt keep all my Commandments to walk in them.* Rom. 6. 4.

3. A perseverance in that course; 'tis to *be all the days of my life.* Luke 1. 74, 75. *That we might serve him without fear, in holiness and righteousness before him, all the days of our life.*

Q. You

Q. You said that your God-Fathers and God-Mothers did promise for you, that you should keep God's Commandments; tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the Twentieth Chapter of Exodus, **saying, I am the Lord thy God, who brought thee out of the Land of** Egypt, **out of the house of bondage.**

Q. What is there contained in this Preface?

A. It affords several Arguments to Obedience.

Q. What are they?

A. They are taken,

1. From God's Authority, *God spake these words.*

2. From God's Sovereignty, *I am the Lord.*

3. From God's Propriety in them, *Thy God,* Deut. 26. 16, 17.

4. From his Goodness to them, *Who brought thee out of the Land of Egypt, Deut.* 8. 14.

Q. Say the Commandments.

A. Thou shalt have none other Gods but me, &c.

Q. If the Commandments are *Ten,* how are they said to be two, by our Saviour, *Matt.* 22. 38, 40?

A. They are *Two,* as they are divided into Two Tables, of Love to God and our Neighbour.

Q. What dost thou chiefly learn by these Commandments, contained in the two Tables?

A. I

A. I learn two things, My Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God?

A. My Duty towards God is to believe in him, to fear him, and to love him, &c.

Q. How many Commandments belong to the first Table?

A. The first four.

Q. What is the first Commandment?

A. Thou shalt have no other Gods but me. Commandment. I.

Q. What is forbidden in this Commandment?

A. I am forbidden hereby, [1.] To *have* or own any more than one God (*a*). [2.] To give the honour due to God to any other Object whatsoever (*b*.) (*a*) 1 Cor. 8. 4, 6. *There is none other God but one.* (*b*) Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is required in this Commandment?

A. To believe in him (a), **to fear him** (b), **and to love him with all my heart, with all my mind, with all my Soul, and with all my Strength** (c), **to worship him** (d), **to give him thanks** (e), **to put my whole trust in him** (f), **to call upon him** (g).

(*a*) Heb. 11. 6. *He that cometh to God, must believe that he is.* (*b*) Eccles. 12. 13. *Fear God, and keep*

keep his Commandments: for this is the whole duty of man. (*c*) Mat. 22. 37. *Thou shalt love the Lord thy God with all thy heart*, &c. (*d*) Mat. 4. 10. *Thou shalt worship the Lord thy God.* (*e*) Psal. 92. 1,2. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High.* (*f*) Prov. 3. 5. *Trust in the Lord with all thine heart, and lean not to thine own understanding.* (*g*) Phil. 4. 6. *Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.*

Q. What is the Second Commandment?

Commandment 2.

A. **Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a Jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my Commandments.**

Q. What is forbidden in this Commandment?

A. All Religious Worship given to an Image.

Q. What is an *Image*, the worship of which is here forbidden?

A. An Image is any external Representation of God, set up for the receiving Divine Worship. *Levit* 26. 1. *Ye shall make you no Idols, nor graven Image; neither rear you up a standing Image; neither shall*

ſhall ye ſet up an Image of Stone in your land, to bow down unto it: for I am the Lord your God.

Q. Is an External Repreſentation of the true God hereby forbidden, as well as that of a falſe God?

A. Yes, for the true God is incomprehenſible, and cannot be deſcribed. Iſa. 40. 17, 18, &c. *All nations before him are as nothing*, &c. *To whom then will ye liken God?* &c.

(2.) It was condemned when it was uſed, as in the Golden Calf, which was made for a Repreſentation of *Jehovah*, the Lord, Exod. 32. 5. *Aaron built an altar before it, and made proclamation, and ſaid, To morrow is a feaſt to the Lord*, or *Jehovah.*

Q. What are the Reaſons annexed to this Commandment?

A. They are Three.

1. The Lord is a *Jealous God.* (1). Leſt by this means men come to have groſs Conceptions of him, as if he was like to an Image (*a*). 2. Leſt they ſhould be thereby eſtranged from him, and think that to be God which is not God (*b*). (*a*) Acts 17. 29. *We ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by art, and man's device.* Deut. 4. 12, 15. *Ye heard the voice of the Lord, but ſaw no ſimilitude.* (*b*). Ezek. 14. 5. *The houſe of Iſrael are eſtranged from me through their Idols.*

2. The Perſons guilty of this ſin, are eſteemed *Haters* of God, and whom he will puniſh *to the third and fourth Generation.*

3. That on the contrary, he will *ſhew Mercy* abundantly unto them that keep this Commandment: *Shewing Mercy unto thouſands.*

Q. How

Q. How can the Church of *Rome* vindicate it self for their making an Image of God, and giving Adoration to an Image?

A. They usually leave out this Commandment.

Q. Why so?

A. Because they say 'tis the same with the First, and so make the Third Commandment to be the Second, and divide the Tenth into two.

Q. But besides that, the Scripture makes the First and Second Commandment to be two. *Exod.* 20. 3, 4. *Deut.* 5. 7, 8. Is there not a manifest difference between them?

A. Yes; for the first Commandment forbids the *having* and *owning* that for God, which is not God, as did the Worshippers of *Baal* and *Moloch* (*a*), *&c.* But the Second Commandment forbids the worshipping of the true God by an Image, as did the *Israelites* in the Wilderness; and *Jeroboam*, when they worshipped the Golden Calves (*b*). (*a*) 1 *Kings* 16. 31. *Amos* 5. 26. (*b*) *Exod.* 32. 1, 4, 1 *Kings* 12. 28.

Q. What is the Duty required in the Second Commandment?

A. To give that *Worship* to God which is suitable to his Nature, John 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* Rom. 12. 1.

Q. What is the Third Commandment?

Com-mand-ment 3. **A. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.**

Q. How is the Name of God taken in *vain*?

A. 1. By

A. 1. By Perjury or falſe ſwearing, *Levit.* 19. 12. *Ye ſhall not ſwear by my name falſly, neither ſhalt thou prophane the name of thy God.*

2. By raſh and common ſwearing, *Matt.* 5. 34, 35, 36, 37. *I ſay unto you, Swear not at all,* —— *but let your communication be, yea, yea; nay, nay.*

3. By Blaſphemy, or ſpeaking reproachfully of God and Religion. 1 *Tim.* 6. 1. *That the name of God and his Doctrine be not blaſphemed.* Levit. 24. 16.

4. By the irreverent uſe of the Name of God (*a*), or of things belonging to him (*b*) and his Service (*c*). (*a*) *Levit.* 21. 6. *They ſhall be holy unto their God, and not prophane the name of their God.* (*b*) 1 Theſ. 4. 8. *He therefore that deſpiſeth, deſpiſeth not man, but God.* (*c*) Levit. 22. 2. *That they prophane not my holy name in thoſe things which they hallow unto me.*

Q. What is the reaſon annexed to this Commandment?

A. The Lord will not hold him guiltleſs, but will moſt certainly puniſh him. *Zech.* 5. 3, 4. *The curſe ſhall enter into the houſe of him that ſweareth falſly by my name,* &c. *and ſhall conſume it.* Levit. 24. 15, 16.

Q. What is the Duty requir'd in this Commandment?

A. To honour God's holy Name (*a*), ſo as to uſe it with Reverence in Oaths (*b*), Vows (*c*), Promiſes, Diſcourſe (*d*), and Worſhip (*e*), To uſe reverently his *Word* (*f*), and whatever has a more immediate relation to him and his ſervice. (*a*) *Pſal.* 99. 3. *Let them praiſe thy great and terrible name, for it is holy.* (*b*) Jer. 4. 2. *Thou ſhalt ſwear,* As *the Lord liveth, in truth, in judgment and righteouſneſs.* (*c*) Eccl. 5. 4 *When thou voweſt a vow unto God, defer not to pay it,* Deut. 23. 23. (*d*) Col. 4. 6. *Let your ſpeech*

be

be always with grace, seasoned with salt, Matt. 5.37. (*e*) Levit. 10. 3. *I will be sanctified in them that come nigh me.* Isa. 29. 23. (*f*) Isa. 66. 2. *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*

Q. What is the Fourth Commandment?

Commandment 4.

A. **Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gates: for in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it.**

Q. What doth the word *Sabbath* signify?

A. It signifies *Rest.*

Q. Why was the Seventh day called *Sabbath*?

A. Because God rested that day from the work of Creation, which he finished in six days, Gen. 2. 2, 3. *On the seventh day God ended his work which he had made, and he rested on the seventh day. And God blessed the seventh day, and sanctified it,* &c.

Q. What is meant by God's *Hallowing* the Seventh day?

A. 'Tis

A. 'Tis his ſetting it apart for ſacred uſes. *Jer.* 17. 24. *Hallow the Sabbath-day, to do no work therein.*

Q. What were the Sacred Uſes it was ſet apart for?

A. 1. It was ſet apart for the Publick Worſhip of God, which conſiſted in Preaching, Expounding (*a*), and Reading (*b*) the Word of God, and in Prayer (*c*). (*a*) Acts 13. 42. *The Gentiles beſought, that theſe words might be preached to them the next Sabbath.* Mark 6. 2. (*b*) Acts 15. 21. *Moſes of old time hath in every city them that preach him, being read in the Synagogues every Sabbath-day.* Acts 13. 27. (*c*) Acts 16. 13. *On the ſabbath we went out of the city by a river-ſide, where prayer was wont to be made,* or where there was an Houſe of Prayer.

2. For private Worſhip, and Meditation upon the Word and Works of God. *Pſal.* 92. is entit'led, *A Pſalm for the Sabbath-day.*

Q. What was further required in this Commandment?

A. To reſt from all ſervile and ordinary Employments. *In it thou ſhalt do no manner of work, thou, nor thy ſervant,* &c. Iſa. 58. 13. Neh. 13. 15.

Q. Why do Chriſtians obſerve the firſt day of the Week as a Sabbath, and not the ſeventh?

A. 'Tis in remembrance of Chriſt's Reſurrection from the dead on that day, which was the great confirmation that all was *finiſhed* (*a*) which he undertook. (*a*) John 19. 30. *He ſaid, it is finiſhed: and he bowed his head, and gave up the ghoſt.* Acts 17. 3. *Chriſt muſt needs have ſuffered and riſen.* John 2. 22.

Q. How is this day to be employed?

A. In works of Piety (*a*), and Charity (*b*), in ſerving God, and doing good to others.

(a) Acts 20. 7. *Upon the first day of the week, when the Disciples came together to break Bread.* (b) 1 Cor. 16. 2. *Upon the first day of the week, let every one of you lay by him in store* [for Charity] *as God hath prospered him the* week before.

Q. What doth the Second Table concern?

A. My Duty towards my Neighbour.

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my Neighbour, is to love him as my self, and to do to all Men, as I would they should do unto me. To love, honour, and succor my Father and Mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governors, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my Heart. To keep my Hands from picking and stealing, and my Tongue from evil-speaking, lying, and slandering. To keep my Body in temperance, soberness, and chastity. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to

do

do my duty in that ſtate of life unto which it ſhall pleaſe God to call me. Mat. 22. 39. *Thou ſhalt love thy neighbour as thy ſelf.* Gal. 5. 14. Mat. 7. 12. *All things whatſoever ye would that men ſhould do to you, do ye even ſo to them.*

Q. What are the Commandments which contain thy Duty towards thy Neighbour?

A. The laſt Six.

Q. What is the Fifth Commandment?

Command. 5.

A. **Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.**

Q. What is here to be underſtood by the Terms *Father and Mother*?

A. More eſpecially I thereby underſtand, 1. My natural Parents, whom I am to *love, honour* (*a*), *obey* (*b*), *and ſuccor* (*c*). (*a*) Mal. 1. 6. *A Son honoureth his Father.* (*b*) Eph. 6. 1. *Children obey your parents in the Lord; for this is right.* (*c*) 1 Tim. 5. 4. *Let* children *learn to ſhew piety*, or kindneſs, *at home, and to requite their parents* care, by ſuccouring them in their neceſſity, *Mark* 7. 11, 12.

2. *The King, and all that are put in Authority under him* (*a*), whom I am to *Honour* and *Obey* (*b*) in all lawful and honeſt things (*c*). (*a*) *Iſa.* 49. 23. Kings are call'd *Nurſing Fathers.* (*b*) 1 Pet. 2. 13. *Submit your ſelves to every ordinance of man for the Lord's ſake; whether it be to the King as ſupreme:* verſ. 14. *or unto Governors, as unto them that are ſent by him,* &c. (*c*) Acts 4. 19. *Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye.*

3. *Teachers and ſpiritual Paſtors* (*a*), to whom and whoſe ſpiritual and pious Inſtructions I am to

ſubmit (*b*). (*a*) *Judg.* 17. 10. *Be unto me a Father and a Prieſt.* 1 Cor. 4. 15. (*b*) Heb. 13. 17. *Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your ſouls,* &c. 1 Tim. 5. 17.

4. *Maſters* of Families, call'd Fathers (as 2 *Kings* 5. 13). to whom, if a Servant, I am to *ſubmit* in all reaſonable things belonging to that condition. Epheſ. 6. 5, 6. *Servants be obedient to them that are your Maſters,* &c. *not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart.* Tit. 2. 9, 10.

5. *All my Betters* (*a*) to whom I am to *order my ſelf lowly and reverently* (*b*). (*a*) Acts 7. 2. St. *Stephen* ſaid, *Men, Brethren, and Fathers.* (*b*) 1 Pet. 5. 5. *Ye younger, ſubmit your ſelves unto the elder: yea, all of you be ſubject one to another, and be clothed with humility.* Levit. 19. 32.

Q. What incouragement is there for obedience to this Command?

A. There is annexed to it the promiſe of a long and proſperous Life, which ordinarily attends it. *That thy days may be long in the land,* &c. Epheſ. 6. 1, 2. *Honour thy father and mother, which is the firſt Commandment with promiſe.*

Q. Which is the Sixth Commandment?

Com-mand-ment. 6.

A. Thou ſhalt do no murder.

Q. What is the Sin forbidden in this Commandment?

A. Murder, or the wilful killing of a Man's Neighbour.

Q. What are the kinds of that which you call wilful killing of another?

A. There

A. There are two ſorts: 1. A leſs, which is the killing of another in heat of blood, uſually called *Man-ſlaughter*, but what the Scripture calls Murder. Numb. 35. 16, 17, 18. *If he ſmite him with an inſtrument of Iron*, &c. *he is a murderer.*

2. A greater, which is a contrived and deliberate killing of another (*a*), uſually called Wilful-murder. (*a*) Exod. 21. 14. *If a man come preſumptuouſly upon his neighbour to ſlay him with guile*, Numb. 35. 20, 21.

Q. What was the puniſhment for this Sin?

A. Death. Gen. 9. 5, 6. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed.* Numb. 35. 16, 17, 21.

Q. What is further forbidden in this Commandment?

A. *That I hurt no body by word or deed, and bear no malice nor hatred in my heart.* And ſo this Commandment forbids all degrees of this Sin, and all incentives and provocations to it; ſuch as cauſeleſs, raſh, and immoderate Anger (*a*), Hatred (*b*), Malice, Spight and Revenge, Bitterneſs and Reviling (*c*). (*a*) Mat. 5. 21, 22. *Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement. But I ſay unto you, That whoſoever is angry with his brother without a cauſe*, &c. Epheſ. 4. 26. (*b*) 1 John 3. 15. *Whoſoever hateth his brother, is a murderer.* (*c*) Eph. 4. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice.*

Q. What is required in this Commandment?

A. 1. Peaceableneſs, not to provoke others, Rom. 12. 18. *If it be poſſible, as much as lieth in you, live peaceably with all men.*

2. Meekneſs, not to be provoked to do evil to others. Rom. 12. 17. *Recompence to no man evil for evil.*

3. Charity, or readineſs to forgive, and to do good when provoked. Rom. 12. 20, 21. *If thine enemy hunger, feed him,* &c.

4. Succouring another in danger and diſtreſs, as the good *Samaritan* did, Luke 10. 33.

Q. What is the Seventh Commandment?

A. Thou ſhalt not commit Adultery.

Q. What is Adultery?

A. It's a violation of that Covenant *(a)* made at Marriage *(b)* between one Man and one Woman *(c)*, which makes the Man to to be the Huſband of the Woman, and the Woman to be the Wife of the Man. *(a)* Malac. 2. 14. *She is the wife of thy covenant.* *(b)* Heb. 13. 4. *Marriage is honourable in all.* *(c)* Mal. 2. 15. *Did not he make one?* Mat. 19. 4, 5.

Q. When is that Covenant violated?

A. When either of them forſakes the other's Bed in whole, or in part, for the Bed of another. Prov. 5. 20, 21. *Why wilt thou be raviſh'd with a ſtrange woman, and imbrace the boſom of a ſtranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.*

Q. What was the puniſhment aſſigned for this ſin under the Law of *Moſes*?

A. Death. Levit. 20. 10. *The adulterer and the adultereſs ſhall ſurely be put to death.*

Q. What is further forbidden in this Commandment?

A. 1.

A. 1. Fornication, which is between ſingle Perſons *(a)*, and all uncleanneſs whatſoever *(b)*. *(a)* Exod. 22. 16. *(b)* Gal. 5. 19. *The works of the fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs.* 1 Cor. 6. 9.

2. All ſenſual Deſires and Inclinations conſented to, Mat 5. 28. *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

3 All Incitements thereunto in words *(a)*, Actions, Behaviour and Garb *(b)*, and by Exceſs *(c)*. *(a)* Epheſ. 5. 4 *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.* *(b)* 1 Tim. 2. 9. *That women adorn themſelves in modeſt apparel.* *(c)* 1 Pet. 4. 3. *The time paſt of our life may ſuffice us — when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings.* Prov. 23. 31, 33.

Q. What is enjoined in this Commandment?

A. To keep my body in temperance, ſoberneſs, and chaſtity. Rom. 13. 13, 14. *Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs.*

2. To be modeſt in my Thoughts *(a)*, Words *(b)*, and Behaviour *(c)*. *(a) Mat.* 15. 19. *(b) Col.* 3. 8. *(c) Tit.* 2. 3.

3. To be watchful *(a)* and employed *(b)*. *(a)* 1 Pet. 5. 8. *Be ſober, be vigilant.* *(b)* Ezek. 16. 49, 50. *This was the iniquity of* Sodom — *abundance of idleneſs — they were haughty, and committed abomination.*

Q. What is the Eighth Commandment? Command. 8.

A. Thou ſhalt not ſteal.

Q. What is the *Stealing* forbidden in this Commandment?

A. The taking away, or detaining from another that which is his right, by force or fraud, *Levit.* 19. 11, 13.

Q. What are the kinds of it?

A. 1. Stealth, eſpecially ſo called, or ſecret purloining, Epheſ. 4. 28. *Let him that ſtole, ſteal no more.*

2. Robbery, or forcible taking away, *Lev.* 19. 11, 13. *Ye ſhall not ſteal* ——— *thou ſhalt not defraud thy neighbour, neither rob him.*

3. Extortion (*a*), which is a forcible detaining or taking away upon the pretence of right and due; (call'd *unjuſt gain.* Prov. 28. 8.) (*a*) 1 Cor. 5. 11. *Not to keep company, if any man that is call'd a brother* [a Chriſtian] *be* —— *an extortioner.*

4. Detention of another's Right, as in not paying juſt Debts, when able (*a*), or with-holding Wages due to Hirelings (*b*). (*a*) Pſal. 37. 21. *The wicked borroweth, and payeth not again.* Prov. 3. 27, 28. (*b*) Jam. 5. 4. *Behold the hire of the labourers* —— *which is of you kept back by fraud, crieth,* &c.

5. Fraud in Dealings, by falſe Weights and Meaſures (*a*), and by fair Words (*b*) impoſing upon the Ignorance or Credulity of the Buyer. (*a*) Prov. 20. 10. *Divers weights and divers meaſures, both of them are like abomination to the Lord.* (*b*) Prov. 29. 5. *A man that flattereth his neighbour, ſpreadeth a net for his feet.*

6. Uncharitableneſs and hardneſs to the Poor. Prov. 22. 16. *He that oppreſſeth the poor to increaſe his riches,* &c. *ſhall ſurely come to want.* Iſa. 3. 15. *What mean ye that ye,* &c. *grind the faces of the poor?*

Q. What are the Duties required in this Commandment?

A. 1.

A. 1. Honeſty and Equity in dealings between Man and Man. Prov. 16. 11. *A juſt weight and balance are the Lord's.*

2. Reſtitution in caſe of wrong. Ezek. 33. 15, 16. *If the wicked reſtore the pledge, give again that he had robbed — none of his ſins that he hath committed ſhall be mentioned unto him.* Exod. 22. 1, *&c.*

3. Charity and Mercifulneſs to others. Lev. 19. 9. *When ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt,* &c. *thou ſhalt leave them for the poor and ſtranger.*

4. To have a lawful Calling, and be diligent in it. Epheſ. 4 28. *Let him that ſtole, ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* 2 Theſ. 3. 11, 12.

Q. What is the Ninth Commandment?

A. Thou ſhalt not bear falſe witneſs againſt thy Neighbour. Commandment 9.

Q. What is the Sin here forbidden?

A. The bearing falſe Witneſs, and unjuſt Accuſation, whether upon Oath (uſually called Perjury) (*a*), or otherwiſe (*b*). (*a*) See the Third Commandment. (*b*) Luke 3. 14. *Neither accuſe any falſly.* Luke 19. 8.

Q. If Perjury was the thing principally forbidden in the Third Commandment, and again is in like manner here forbidden; what is then the difference between the Third Commandment and the Ninth?

A. The Third Commandment reſpects God, as Swearing is an appeal to him, and Perjury an implicit denial of him: But the Ninth Commandment

ment respects Man, and so Perjury is here forbidden, [As it's] 1. intended to the wrong of another in Body, Goods or Name, [2] As thereby the end of swearing is defeated, which is for *an end of all strife*, Heb. 6. 16.

Q. What is further forbidden in this Commandment?

A. 1. All Subornation of false Witnesses; as it was practised by *Jezebel* against *Naboth* (*a*), and by the *Jews* against our Saviour (*b*). (*a*) 1 *Kings* 21. 10. (*b*) *Matth.* 26. 59.

2. *All evil-speaking* (*a*), *lying* (*b*), *and slandering* (*c*). (*a*) Jam. 1. 26. *If any man among you seem to be religious, and bridleth not his tongue*, &c. *this man's religion is vain.* (*b*) Ephes. 4. 25. *Putting away lying, speak every man truth with his neighbour: for we are members one of another.* (*c*) Psalm 15. 1, 3. *Who shall abide in thy Tabernacle?* &c. *he that backbiteth not with his tongue.*

3. Rash judging and censuring. Matth. 7. 1, 2. *Judge not, that ye be not judged*, &c.

Q. What are the Duties required in this Commandment?

A. To vindicate my Neighbour when he is wrong'd; as *Nicodemus* did our Saviour, *John* 7. 50, 51.

2. To judge the most charitably of another. 1 Cor. 13. 5. *Charity*, &c. *thinketh no evil.* Ver. 7. *Believeth all things, hopeth all things.*

Q. Which is the Tenth Commandment?

Com-mand-ment 10.

A. Thou shall not covet thy neighbours House, thou shalt not covet thy neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q

Q. What is the Sin *forbidden* in this Commandment?

A. The coveting of other Mens Goods or Poſſeſſions, reckoned up here in order, his Houſe, Wife, Servants, and Cattel. *Acts* 20. 33.

Q. What is the Coveting here forbidden?

A. The unlawful deſire of what is another's. Rom. 7. 7. *I had not known luſt, except the Law had ſaid, Thou ſhalt not covet.*

Q. What then is there included in this Commandment?

A. It's the ſum of all the reſt that reſpect my Neighbour; and 'tis as if it had been ſaid, Whatever can be ſuppoſed to be to his prejudice, thou ſhalt not do. So our Saviour inſtead of *Covet*, doth one while put, *defraud not*, *Mark* 10. 19. another while, *Thou ſhalt love thy neighbour as thy ſelf*, Matth. 19. 19.

Q. What is required in this Commandment?

A. 1. A contentedneſs in my preſent State and Condition (*a*): And 2. *to learn and labour truly to get my own living* (*b*) *in that ſtate of life whereunto it ſhall pleaſe God to call me* (*c*). (*a*) Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have*, &c. Phil. 4. 11. (*b*) 1 Theſ. 4. 11, 12. *Study to be quiet, and to do your own buſineſs, and to work with your own hands (as we commanded you)*, &c.—*that ye may have lack of nothing.* (*c*) 1 Cor. 7. 20. *Let every man abide in the ſame calling wherein he was called.*

PART.

PART IV.

Of the Lord's Prayer.

Q. My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Q. What are the things contained in this Preface set before the Lord's Prayer, in the *Catechism?*

A. Therein is contained,

1. The reason of all Prayer to God, which is an insufficiency in our selves (*a*), and an all-sufficiency in him (*b*). So it's said (*a*), *Know this, that thou art not able to do these things of thy self without his special grace.* (*b*) 2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God.*

2. It shews the use which *Prayer* is of, as a means for obtaining *the special grace* of God, contained in these words, *which thou must learn to call for by Prayer.* Luke 11. 9, 10, 11, 12, 13. *Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you,* &c.

3. It teaches me what are the qualifications of a prevalent and effectual Prayer, *viz.* [1.] That it be *at all times,* without Intermission and Discourage-

couragement (*a*). [2.] That it be *diligent*, what is accompanied with a ſtedfaſt Faith and Attention (*b*). (*a*) Luke 18. 1. *Chriſt ſpake a parable unto them, to this end, that men ought always to pray, and not to faint.* (*b*) Rom. 12. 12. *Continuing inſtant in prayer.* Epheſ. 6. 18.

Q. Why is that Form of Prayer which begins with Our Father, call'd *the Lord's Prayer*? *The Lord's Prayer.*

A. Becauſe it was compoſed by our Lord and Saviour Jeſus Chriſt, *Matth.* 6. 9. *Luke* 11. 2.

Q. For what end did our Saviour compoſe this Prayer?

A. 1. As a Pattern, for our better help and direction what to pray for, and of the order we are to pray in: that we may not be at a loſs what to pray for (*a*), nor uſe vain Repetitions (*b*). (*a*) Luke 11. 1, 2. *His Diſciples ſaid unto him, Lord teach us to pray.*—— *And he ſaid unto them, When ye pray, ſay,* &c. (*b*) Matth. 6. 7, 8, 9. *When ye pray, uſe not vain repetitions,* —— *After this manner therefore pray ye,* &c.

2. As a Form, that is fit to be uſed, when we pray. Matth. 6. 9. *After this manner,* or ſo, *pray ye.* Luke 11. 2. *When ye pray, ſay, Our Father,* &c.

Q. Say the Lord's Prayer.

A. Our Father, &c.

Q. What deſireſt thou of God in this Prayer?

A. I deſire my Lord God our Heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all People, that we may worſhip him, ſerve him, and obey him as

as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our Sins: and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our Ghostly Enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Q. What are the general parts which this Prayer doth consist of?

A. They are three, *viz.* 1. The Preface, 2. the Petitions, and 3. the Doxology, or Conclusion.

Q. What is the Preface or Compellation?

A. **Our Father which art in Heaven.**

Q. What are the things contained in this *Preface*?

A. It contains several Arguments to encourage us in the performance of this Duty.

Q. What are those Arguments?

A. 1. As God is a *Father*, *the giver of all goodness*, and so cannot but chuse, and give, and do what is best for us. Luke 11. 11, 12, 13. *If a Son shall ask bread of any of you that is a Father; will he give him a stone*, &c? *If ye then, being evil, know how to give good gifts unto your children, how much more*

shall

ſhall your heavenly Father give the Holy Spirit (good things, Matth. 7. 11.*) to them that ask him?*

2. As he is a Father in Heaven, and ſo is able to underſtand, and will, and do what is beſt, Pſalm 115. 3. *Our God is in the Heavens, he hath done whatſoever he pleaſed.*

3. As he is a common Father; and whom all may freely reſort to. 2 Theſ. 2. 16. *God, even our Father, who hath loved us.* Epheſ. 2. 18. *Through him we both (Jews* and *Gentiles) have an acceſs by one ſpirit unto the Father.*

Q. What do you learn from hence?

A. 1. That God alone is the proper object of our Prayers. Pſalm 123. 1. *Unto thee lift I up mine eyes, O thou that dwelleſt in the Heavens.*

2. That we ought to approach to him with fear and reverence. Mal. 1. 6. *A ſon honoureth his father.— If then I be a father, where is mine honour?* Eccleſ. 5. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in Heaven, and thou upon Earth.*

3. That we ought to come with a true Affection to all mankind, and with an hearty deſire that they may be as well and happy as our ſelves; which is implied when we ſay, *Our Father*; and therefore I deſire that he will *ſend his grace unto me and to all people.*

Q. How many Petitions are contained in the *Lord's Prayer?*

A. Six. The three firſt of which reſpect God's Glory; and the three laſt reſpect our Good.

Q. What is the firſt Petition?

A. Hallowed be thy name. Petit. 1.

Q. What is here meant by the *Name* of God?

A. 1.

A. 1. Thereby is ſignified not only the Name of God, but God himſelf. Pſalm 44. 20. *If we have forgotten the Name of our God, or ſtretched out our hands to a ſtrange god.* Pſalm 20. 1.

2. The Attributes and Perfections of his Nature. Exod. 34. 5, 6. *The Lord — proclaimed the Name of the Lord, — The Lord God, merciful and gracious,* &c.

3. The things ſet apart for his Honour and Service, as his Word and Day, *&c.* Pſalm 138. 2. *I will worſhip towards thy holy Temple, and praiſe thy Name — for thou haſt magnified thy Word above all thy Name.*

Q. What is meant by *Hallowing*?

A. 1. Thereby is meant the ſetting apart any thing for an holy Uſe and Service: Thus God is ſaid to *Hallow* the Seventh Day, *Exod.* 20. 11. and to *Hallow* the Children of *Iſrael*, *Levit.* 22. 32.

2. By *Hallowing* is meant the uſing of what is Holy after an holy manner: So Levit. 22. 32. *I will be hallowed among the children of Iſrael.* See *Levit.* 10. 3.

Q. What then do you pray for in this Petition?

A. I pray that God himſelf may be honour'd, known, eſteemed, worſhipped, and praiſed (*a*), his Providence may be celebrated, his Service reſpected: And eſpecially that I and all others may be the happy Inſtruments of doing Honour to him, his Service and Religion, by a holy, uſeful and exemplary Converſation (*b*). (*a*) Pſalm 113. 2, 3. *Bleſſed be the name of the Lord from this time forth and for evermore. From the riſing of the Sun to the going down of the ſame, the Lord's name is to be praiſed* (*b*). 1 Cor. 10. 31. *Whether — ye eat or drink, or whatſoever ye do, do all to the glory of God.* Matt. 5. 16. *Let your light*

light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.

Q. What is the ſecond Petition?

A. Thy Kingdom come. Petit. 2.

Q. What is meant by the *Kingdom* of God?

A. That ſtate which is begun by Grace in this world (*a*), and is perfected by Glory in the world to come (*b*). (*a*) Rom. 6. 14. *Ye are not under the law, but under grace.* Mat. 21. 43. *The kingdom of God* (or the Goſpel) *ſhall be taken from you,* &c. Mat. 24. 14. (*b*) Mat. 13. 43. *The righteous ſhall ſhine forth as the ſun, in the kingdom of their Father.* 1 Cor. 15. 24. *He ſhall deliver up the kingdom,* &c.

Q. What is ſignified by the *coming* of that Kingdom?

A. We therein pray that this Kingdom may ſo *come with power* (*a*), that it may prevail where it is, and be received where it is not; that the Kingdom of Sin and Satan may be utterly deſtroy'd (*b*), and all *the kingdoms of this world* may *become the kingdoms of our Lord, and of his Chriſt,* when *he ſhall reign for ever and ever.* Rev. 11. 15. (*a*) Mark 9. 1. (*b*) 1 Cor. 15. 25. *He muſt reign till he hath put all enemies under his feet.*

Q. What is the third Petition?

A. Thy Will be done in Earth, as it is in Heaven. Petit. 3.

Q. What do you underſtand by the *Will* of God, which you pray may be *done in Earth?*

A. I therein pray, 1. That God will accompliſh in his good time whatever he hath promiſed (*a*). 2. That I and all others may readily obey whatever he requires (*b*). 3. And patiently ſubmit to whatever he inflicts (*c*). (*a*) Ezek. 36. 36, 37. *I the*

Lord have ſpoken it, and I will do it. —— *I will yet for this be enquired of by the houſe of Iſrael to do it for them.* (*b*) 1 Chron. 28. 9. *Serve him with a perfect heart, and with a willing mind.* (*c*) Acts 21.14. *We ceaſed, ſaying, The Will of the Lord be done.*

Q. What is the fourth Petition?

etit. 4. **A. Give us this day our daily bread.**

Q. What is meant by *Bread*?

A. All food for ſuſtenance. Gen. 43. 31, 34. *He ſaid unto them, Set on Bread.*

Q. Is not this term *Bread* alſo uſed in a ſpiritual ſenſe?

A. Yes; as *Joh.* 6.31. And ſo it's alſo applied in the *Catechiſm*, where we are ſaid to be taught from hence, to *pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies.*

Q. What is meant by *daily Bread*?

A. That which is every day neceſſary for our ſubſiſtence, and convenient for our comfort. Prov. 30. 8. *Feed me with food convenient for me.*

Q. Why do we every day pray, *Give us this day our daily Bread*?

A. Becauſe we every day depend upon God for the ſupply of what we want, and for the preſerving, continuing and bleſſing of what we have. Deut. 8. 3. *Man doth not live by bread only; but by every word that proceedeth out of the mouth of the Lord, doth man live.* Mat. 4. 4. 1 Tim. 4. 4.

Q. What are you taught from hence?

A. 1. To be contented with my preſent Portion in the world, which God thinks fit to give me, and I do receive from him. Hebr. 13. 5. *Be content with ſuch things as ye have.*

2. To

2. To depend continually upon God, from whom all good doth proceed. Jam. 1. 17. *Every good gift, and every perfect gift is from above,* &c.

3. To have recourſe to him for whatever good I want, and to praiſe him *daily* for whatever I have and receive. Phil. 4. 6. *In every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.*

Q. What is the fifth Petition?

A. **And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.** Petit. 5.

Q. What is meant by *Treſpaſſes*?

A. All Sins of what ſort or degree ſoever. Col. 2. 13. *You being dead in your ſins—hath he quickened together with him, having forgiven you all treſpaſſes.*

Q. What is contained in that Branch, *As we forgive them that treſpaſs againſt us.*

A. Therein is ſet forth,

1. The excellency of this Grace of forgiving others, as a qualification, that wherever it is, renders our Prayers acceptable to God. Luke 6. 37. *Forgive, and ye ſhall be forgiven.*

2. The neceſſity of it, as it's a condition without which we ſhall not be forgiven. Mat. 6. 15. *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.*

3. The importance of it, as it's an Argument for God to forgive us. Luke 11. 4. *Forgive us our ſins, for we alſo forgive every one that is indebted to* (has offended) *us.*

Q. What is the ſixth Petition?

A. **And lead us not into temptation, but deliver us from evil.**

Q. What is meant by *Temptation?*

A. Thereby is meant such an occasion as may try a person's integrity and stedfastness of mind, and in the event may be (if not prevented) a means of our falling into sin. Gen. 22. 1. *God did tempt Abraham,* 2 Chron. 32. 31.

Q. What do you then pray against in this Clause, *Lead us not into Temptation?*

A. I pray that God would not bring, or suffer me to be brought into such Circumstances, as may through the lust of the Flesh, the love of the World, or instigation of the Devil, endanger my Innocency here, or Salvation hereafter. 1 Cor. 10. 13. *God is faithful, who will not suffer you to be tempted above that ye are able,* &c.

Q. What is the *Evil* you pray to be delivered from?

A. 1. The evil of Sin. Habac. 1. 13. *Thou art of purer eyes than to behold evil, and canst not look on iniquity.*

2. The evil of Affliction and Punishment. Jer. 18. 8. *If that Nation — turn from their evil, I will repent of the evil that I thought to do unto them.*

3. The evil World (*a*), and all the allurements and terrors of it. (*a*) *Gal.* 1. 4.

4. The Devil, *the Tempter* to Sin, *Mat.* 4. 3.

5. Damnation, which is the wages of it. Rom. 6. 23. *The wages of sin is death.*

Q. What is the sum of what you pray for in this Petition?

A. I pray *that it will please God to save and defend me in all dangers ghostly and bodily, and that he will keep me from all sin and wickedness, and from my ghostly enemy, and from everlasting death.*

Q. What

Q. What is the *Doxology*, or Concluſion of the *Lord's Prayer*?

A. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Q. What is meant by *Doxology*?

A. It's a Solemn Form of Praiſe and Thankſgiving uſed in the Church of God. 1 Chron. 29. 11. *Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty*, &c.

Q. What is contained in this *Doxology*?

A. It contains an acknowledgement,

1. Of God's ſupereminent Excellencies, which are the matter of our Adoration and Praiſe. Such are his Dominion over all things (called here *the Kingdom*); and his *Power*, by which he ſuſtains and governs them, and ſupplies the wants of all that pray to him: *Thine is the Kingdom and Power*.

2. Of the Honour and thanks we are to render to him for whatever we receive, and the end to which they are to be applied. *Thine is the Glory*. 1 Cor. 10. 31. *Whatſoever ye do, do all to the Glory of God*.

3. Therein is implied that as theſe Perfections are perfectly and eminently, originally and inſeparably only in God, ſo it's the perpetual Office of the Church-Militant and Triumphant, to aſcribe them to him, *For ever and ever*, 1 Pet. 4. 11. *That God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.* Rev. 5. 13.

Q. What doth the word *Amen* ſignify?

A. In the cloſe of a Sentence, *Amen* ſignifies conſent and approbation (*a*), wiſhing and deſi-

ring (*b*), truſt and confidence (*c*). (*a*) 1 Cor. 14. 16. *How ſhall he that occupieth the room of the unlearned, ſay Amen*, &c? (*b*) Jer. 28. 6. *Jeremiah ſaid, Amen, the Lord do ſo.* 1 Kings 1 36. (*c*) 1 Chron. 16. 35, 36. *All the people ſaid, Amen.*

Q. What is then the meaning of *Amen* in the Lord's Prayer?

A. It's to ſay, *I truſt God will do* all that I have pray'd for, *of his mercy and goodneſs through our Lord Jeſus Chriſt. And therefore I ſay, Amen: So be it.*

PART. V.

Of the Sacraments.

The Sacraments.

Q. HOW many Sacraments hath Chriſt ordained in his Church?

A. Two only as generally neceſſary to Salvation: that is to ſay, Baptiſm and the Supper of the Lord.

Q. Are theſe two *neceſſary to Salvation*?

A. Yes, *generally neceſſary.*

Q. Why are they ſaid to be *generally neceſſary*?

A. Becauſe no Perſons are excepted from the Obligation of obſerving them, but thoſe that are uncapable, and have not an opportunity.

Q. How are theſe two *neceſſary*?

A. 1. As Baptiſm is the way of Admiſſion into the Church of Chriſt (*a*), out of which there is no promiſe of Salvation (*b*). (*a*) Matth. 28. 19. *Go ye and teach all Nations, baptizing them*, &c.

(*b*)

(*b*) Epheſ. 2. 12. *Strangers from the covenants of promiſe, having no hope.* John 3. 5.

2. As the Lord's-Supper is the Teſtimony of our actual Communion with the Church (*a*), and a means of receiving that Grace (*b*) which by Baptiſm we had the promiſe of. (*a*) 1 Cor. 10. 17. *We being many are one bread, and one body: for we are all partakers of that one Bread.* (*b*) Ver. 16. *The Cup of bleſſing which we bleſs, is it not the Communion* [participation] *of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?*

Q. Doth the Church of *Rome* own only two Sacraments, as we do?

A. No: for to theſe two they add five more, *viz. Confirmation, Penance, Extreme Unction, Orders,* and *Matrimony*; and *accurſe* all thoſe that hold there are fewer or more than Seven Sacraments *truly* and *properly* ſo called.

Q. But why are there no more than two Sacraments?

A. Becauſe only theſe two have all the properties belonging to a true and proper Sacrament; and which the other five are defective in.

Q. What meaneſt thou by this word Sacrament?

A. I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, and ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Q. What are the properties belonging to a true Sacrament as here deſcribed?

A. They are theſe four.

1. That there be *an outward and visible Sign*, as *Water in* Baptism, and *Bread and Wine* in the Lord's Supper.

2. *An Inward and Spiritual Grace*, thereby signified, as the *New Birth* by Baptism, and *the Body* and *Blood of Christ* in the Lord's Supper.

3. A Divine Institution; it is to be *given to us, and to be ordained by Christ himself*, Matth. 28. 19. *Go ye and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* 1 Cor. 11. 23. *I have received of the Lord, that which also I delivered unto you.*

4. It is to be *as a means whereby we receive the same* Grace, *and a pledge to assure us thereof*: Mat. 26. 28. *This is my blood of the New Testament* [Covenant] *which is shed for many for the remission of sins.*

Q. How many parts are there in a Sacrament?

A. Two: 1. The outward, visible Sign: and 2. the inward Spiritual Grace.

Of Baptism.

Q. What is the outward visible Sign or form in Baptism?

A. Water, wherein the Person is Baptized, In the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is Christian Baptism?

A. It's a washing (either by sprinkling *(a)*, pouring on Water *(b)*, or dipping *(c)* a Person into it) in the Name of the Father, Son, and Holy Ghost.

Ghoſt. (*a*) *Numb.* 8. 7. *Ezek.* 36. 25. *Heb.* 10. 22. (*b*) *Mark* 7. 4. *John* 13. 10. (*c*) *Acts* 8. 38.

Q. **What is the inward and Spiritual Grace,** or the thing ſignified by Baptiſm?

A. **A Death unto Sin, and a new Birth unto Righteouſneſs** (a); **for being by nature born in ſin, and the Children of Wrath, we are hereby made the Children of Grace.** (a) Rom. 6. 3, 4, 11. *Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.*

Q. What is the State you and all Mankind were in before Baptiſm?

A. We were by nature born in ſin, and the children of wrath. Epheſ. 2. 3. *We —were by nature children of wrath, even as others.*

Q. What is the State you are now brought into?

A. We are hereby made the Children of Grace. Eph. 2. 4, 5. *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt (by Grace ye are ſaved).*

Q. How are you made *a Child of Grace by* Baptiſm?

A. As I am thereby taken into Covenant with God, and have a title to the Grace and Bleſſings of that Covenant which my Baptiſm is the means and pledge of. 1 John 3. 2. *Now are we the ſons of God.*

God. Acts 2. 38, 39. *Then Peter said, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.*

Q. Is Baptism alone sufficient to Salvation?

A. No; not alone without the *New Birth* thereby signified, unless *we are dead unto sin, and alive unto God through Jesus Christ,* Rom. 6. 3, 4, 11.

Q. What is required of Persons to be Baptized?

A. Repentance (a), **whereby they forsake Sin; and Faith** (b) **whereby they stedfastly believe** all that is revealed by Christ; and particularly **the Promises of God made to them in that Sacrament.** (a) Acts 2. 38, 41. *Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins,* &c. (b) Acts 8. 37. *If thou believest with all thine heart, thou mayst* be Baptized.

Q. Why then are Infants Baptized, when by reason of their tender age they cannot perform them?

A. **Because they promise them both** [Repentance and Faith] **by their Sureties, which promise when they come to age, themselves are bound to perform.**

Q. Can Children be obliged where they do not actually consent?

A. Yes;

A. Yes; it was ſo under the Law (*a*), when Children were taken into Covenant, and were circumcis'd at eight days old (*b*), and thenceforward were accounted God's Children (*c*): (*a*) Deut. 29. 10, 11, 12. *Ye ſtand this day all of you before the Lord; your captains of your tribes---your little ones---That thou ſhouldeſt enter into covenant with the Lord.* (*b*) Gen. 17. 12, 13, 14. (*c*) Ezek. 16. 20, 21. *Thou haſt ſlain my children, and delivered them to cauſe them to paſs through the fire* to Molech.

Q. What Warrant is there for the Baptiſm of Infants, though born of Chriſtian Parents?

A. The ſame that is for grown perſons born of Chriſtian Parents; and that is, becauſe the Covenant belongs to them. Acts 2. 39. *The promiſe is unto you, and to your children.* 1 Cor. 7. 14. *Elſe were your children unclean; but now* [as born of believing Parents] *are they holy.*

The Lord's Supper.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the Sacrifice of the Death of Chriſt, and of the benefits which we receive thereby.

Q. Why is this Sacrament called the Lord's *Supper?*

A. It's call'd the *Lord's Supper* (*a*), as it was ordained by our Lord at Supper (*b*) immediately before his Death. (*a*) 1 Cor. 11, 20. *This is not to eat the Lord's Supper.* (*b*) Mat. 26. 26.

Q. For what end did our Lord ordain it?

A. 1. As a Sign and Repreſentation of the *Sacrifice of his Death,* (*a*) and a means to keep up the remembrance of it. (*a*) 1 Cor. 11. 24. *Take, eat, this*

this is my body, &c. *this do in remembrance of me.*

2. As a *means* to conveigh, and a *pledge* to assure us of the benefits we receive thereby (*b*). (*b*) Matt. 26. 28. *This* [Wine] *is my blood of the new testament which is shed for many for the remission of sins.*

Q. Why is Christ's Death called a *Sacrifice*?

A. It's called a Sacrifice (*a*), because he was a Sacrifice for Sin (*b*). (*a*) Heb. 9. 26. *He---put away sin by the sacrifice of himself.* (*b*) 2 Cor. 5. 21. *He hath made him to be sin* [a Sin-offering] *for us, who knew no sin.*

Q. How long is this Ordinance to continue?

A. It's for the *continual remembrance of* his Death, *till he come.* 1 Cor. 11. 26. *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.* Acts 1. 11.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. Are both the Elememts, *Bread* and *Wine* to be equally used?

A. Yes; for *the Lord commanded both to be received.* 1 Cor. 11. 23, 24. *I received of the Lord.---- That the Lord Jesus the same night in which he was betrayed, took bread*, &c. *After the same manner also he took the Cup*, &c.

Q. What is the inward Part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. Are

Q. Are the Bread and Wine changed after Conſecration?

A. Not otherwiſe than in their uſe; for they remain the ſame in Nature and Subſtance as before. So it's thrice called *Bread*, 1 Cor. 11. 26, 27, 28.

Q. What is the *Body and Blood of Chriſt, which here are* ſaid to be *verily and indeed taken and received by the faithful?*

A. 1. Negatively, It's not the Natural Body and Blood of Chriſt. 1. Becauſe the *Catechiſm* ſaith, *the inward part or thing ſignified* by the Bread and Wine in the Sacrament, *is the Body and Blood of Chriſt:* and ſo the Bread and Wine are the Signs of that Body and Blood, and not that very natural Body and Blood. 2. Becauſe it's ſaid, *the Body and Blood of Chriſt are verily and indeed taken and received therein by the faithful*; in oppoſition to Unbelievers, who (as our Article 29th ſaith) *Eat not the Body of Chriſt in the Lord's Supper.*

2. I anſwer Poſitively, That by *the Body and Blood of Chriſt* is meant Chriſt himſelf, who ſuffer'd in his Body, and ſhed his Blood for us. John 6. 53, 54, 55, 56. *Except ye eat the fleſh of the ſon of man, and drink his blood, ye have no life in you,* &c. His *Fleſh and Blood*, That is himſelf, as it immediately follows, ver. 57. *He that eateth Me, even he ſhall live by me.*

Q. How is the Body and Blood of Chriſt *verily and indeed taken and received by the faithful in the Lord's Supper?*

A. The Faithful do receive Chriſt (who thus ſuffered in his Body, and ſhed his Blood) by Faith. As the *Fleſh* and *Blood* of Chriſt are Chriſt himſelf, ſo *Eating* and *Receiving* are the ſame with

Believing

Believing. John 6. 35. *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.* Ver. 51. *If any man eat of this bread, he shall live for ever.* Ver. 54. *Whoso eateth my flesh,* &c. Ver. 56. 57.

Q. Are the *Benefits* we receive by Christ, another thing than his *Flesh* and *Blood?*

A. Yes; They differ as much as Christ himself doth from the Benefits he hath purchased for us.

Q. What are the Benefits whereof we are partakers thereby?

A. The strengthning and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How are our Souls *strengthned and refreshed by the body and blood of Christ?*

A. Our *Souls are strengthned and refreshed* in the Lord's Supper, by our belief in Christ, that suffered in his Body, and shed his Blood for us (*a*); which is more especially exhibited and set forth in this Ordinance (*b*). (*a*) John 6. 35. *Jesus said, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.* Ver. 51. *I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever: And the bread that I will give is my flesh, which I will give for the life of the world.* (*b*) 1 Cor. 10. 16. *The cup of blessing which we bless, is it not the Communion,* or Participation *of the blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Q. What

Q. What is required of them who come to the Lord's Supper?

A. 1. To examine themselves (a), whether they repent them truly of their former Sins (b), stedfastly purposing to lead a new Life (c).

(*a*) 1 Cor. 11. 28. *Let a man examine himself, and so let him eat of that bread,* &c. (*b*) 1 Cor. 11. 20, 21. *This is not to eat the Lord's Supper. For in eating* [at their Love-Feasts, before the Communion] —*one is hungry, and another is drunken.* Ver. 31. *If we would judge our selves, we should not be judged.* (*c*) Isaiah 1. 16, 17, 18. *Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well,* &c. *Come now and let us reason together, saith the Lord,* &c.

2. To have a lively Faith in God's mercy through Christ:

Acts 26. 18. *That they may receive forgiveness of sins—by faith that is in me.* Acts 4. 12. *Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.* 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

3. With a thankful remembrance of his Death.

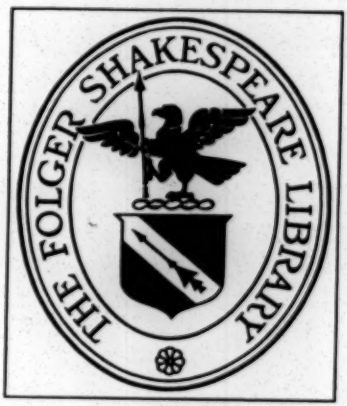
1 Cor. 11. 26. *For as often as ye eat this bread, and drink this cup, ye do shew* forth *the Lord's death till he come.* 1 Cor. 6. 19, 20.

4. And to be in Charity with all Men.

1 Cor.

1 Cor. 10. 17. *We being many are one bread, and one body: for we are all partakers of that one bread.* Ephes. 5. 2. *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God.* Matth. 5. 23, 24. *If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother,* [whom thou hast wronged or offended] *and then come and offer thy gift.*

FINIS.

The young Reader is to take notice, that the Letters (*a*) (*b*) (*c*) (*d*) refer to the Scriptures that follow, and which are to prove every point so marked.

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